Volume LX\ CHICAGO, DECEMBER 1, 1910 Number 14

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

And I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain as soon as he can, by the severest economy, a restricted, serviceable and steadily—however slowly—increasing series of books for use through life; making his little library, of all the furniture in his room, the most studied and decorative piece; every volume having its assigned place, like a little statue in its niche, and one of the earliest and strictest lessons to the children of the house being how to turn the pages of their own literary possessions lightly and deliberately, with no chance of tearing or dog's ears.—*John Ruskin.*

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SYNTHETIC DIVISIONS (1) The attack upon the Amorites of Canaan. (2) The contact of alien social groups, Isarelites and Amorites; the resulting tradition of hostility between Yahweh and the Baals. (3) Formation of the national social group—First phase: Saul, the early prophets, and the highest kingdom. Second phase: David, the inclusion of the Amorites, and the composite kindom. (4) The "increase of Yahweh." (5) The revolt of the people against the central power. (6) The Battle of the traditions—the prophets now divide into "regulars" and "insurgents"; the question of war between the gods *versus* peace between the gods. (7) The Babylonian exile, and the victory of the tradition of war between the gods. (8) Judaism and the Bible gospel of redemption. (9) Jesus and the spread of Bible religion throughout the world.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, DECEMBER 1, 1910. NUMBER 14.

Bunyan's "Pilgrim's Progress" told of a reader he had met in a back-woods cabin. He was an uninformed lad named Abraham Lincoln, who had little acquaintance with books. "I liked him none the less for that. I used to tell him of Mr. Great-heart and Mr. Honest and Mr. Valiant-for-the-Truth. One night I told him how Giant Grim and his lions blocked the way of the pilgrims and said that they could go no further along the king's highway! Now Mr. Great-heart was a strong man, so he was not afraid of him. And he said, 'These women and children are going on a pilgrimage, and this is the way they must go, and go it they shall, in spite of thee and the lions.' I thought by the light in the boy's eyes that some day if he should meet Giant Grim and his lions he might prove another Great-heart, and so I am told he did."

From Sam'l M. Crother's "Among Friends" in "The Convention of Books."

The Annual Book Number

An "Annual Book Number" is quite the fashion now among newspaper dailies and weeklies. Our more favored exchanges are able to make this issue conspicuous with illustrations and prosperous with advertisements, but UNITY over a quarter of a century ago set the pace and has kept up the habit. In the early issues it was sustained by the fond hope that publishers would reciprocate and reinforce the undertaking by contributing to the advertising columns that which helps pay the printer's devil, but publishers have gotten wise. They know that UNITY will speak frankly of their books, so far as lies within its power, advertisement or no advertisement, and their investments in printers' ink are measured by the extent of circulation rather than by the intensity of appeciation.

So without hope of gain and in all modesty this and the following issues of UNITY will continue the stimulating habit.

We never are more in the line of our inspiration, never more content, than when it is giveu us to call attention to a good book. There are no obligations we are more anxious to confess, no favors we are more desirous of reciprocating, than those granted us by the publishers. So far as our space and the preoccupation of the editorial staff permit, every number of UNITY is a book number, and the notices and reviews which appear in our columns at least represent opinion based on a first-hand acquaintance. The notices of current publications that come from the hands of E. P. Powell, Professor Christy and his associates of the Meadville School, Professor Starr, of the University of Chicago, Rev. J. H. Crooker, of Boston, and others to whose courtesy our book table is largely indebted, represent at least careful work and honest criticism. Their work appears from time to time, for the most part over their own signatures.

It remains for us only to call attention to such books of 1910 as have staid on the Senior Editor's table or found a permanent place on his book shelves.

BIOGRAPHICAL

Among the unquestioned valuable biographical contributions have come this year Oswald Garrison Villard's *Life of John Brown* (Houghton Mifflin Co.), John Spargo's *Life and Work of Karl Marx* (B. W. Huebsch), and Joseph Fort Newton's *Lincoln and Herndon* (The Torch Press, Cedar Rapids, Iowa).

In Mr. Villard's *Life of John Brown* we have at last a story of this last of the Puritans and first of the Grand Army of the Republic, told with an exactness of detail and with a critical scrutiny of authorities that would seem to be definitive. The amount of labor involved in the production of this portly volume of over 700 pages, with its wealth of notes drawn from original sources and its bibliography covering twenty pages, demands the adjective colossal. It is a mountainous work, as the case demanded. It is necessarily far more than a biography, it is a history which must be studied before the man can be understood or appreciated. He who would write the story of slavery in the United States or the history of the war that abolished it, must needs reckon with this book. When this book is studied one realizes that John Brown was not a fanatical individual, but an epoch in American history, as inevitable as the war itself. He can be condemned only as war is condemned. He was as much a product of the times, an instrument in the hands of Providence, as was Lincoln or Grant. His misdemeanors as a violator of the peace must be judged alongside of such misdemeanors of Robert E. Lee, Jefferson Davis and their colleagues, with this difference, that John Brown led the hosts of liberty. He was a prophet of freedom, while the others, with bewildered conscience, tried to arrest the inevitable and confuse a sectional loyalty with a humanitarian demand. The spirit of slave-holding rebellion, of a state-

right contention, is broken, but John Brown's soul goes marching on. In turning to the bibliography, we find nine lives of him written in the fifty years that have followed his death; 124 titles of magazines and other articles are given; some eighty books, pamphlets and documents relating to the Harper's Ferry Raid alone; about a hundred titles of biographies, autobiographies and remiscences are given. All this we find in the appendices to this most suggestive volume. One of the many illustrative pages contains the portraits of George L. Stearns, Gerrit Smith, Frederick B. Sanborn, T. W. Higginson, Theodore Parker and Samuel G. Howe, as "John Brown's Northern Supporters."

It is fitting that the author of this book should bear the name of Garrison. Only one prepared by ancestral discipline could devote the necessary time, could be inspired to the laborious task. It is fitting, also, that the author should be an editor of so high a journal as the *New York Evening Post,* for the work implies editorial spirit and resources. We have used the word definitive in connection with this book, but now that the matter is sifted and the stories assembled and arranged, there is need of one more biography, a shorter, and, for that reason, if for no other, a more popular story, that will admit the gruesome facts, confess the mistakes and the crimes, and still preserve the pathos and the inspiration, the virility and the consecration that are connoted by the name of John Brown, who led the hosts that freed the slaves through bloodshed,—not the best way, not the right way, but it would seem the inevitable way, at least. It was worth doing, even at such a horrible cost. Human lives are trifles in the scale where freedom, justice and progress rest in the other pan. With all his faults John Brown is an epoch-making man, a sane and sanitary personality, when studied in the perspective of the centuries.

The new and third edition of O. B. Frothingham's Biography of Gerrit Smith (Putnam's) is good collateral reading to this encyclopedic work on John Brown. Gerrit Smith found in O. B. Frothingham a fitting biographer, and the two stories are strangely dove-tailed together.

A less conspicuous, but scarcely less notable contribution to current intelligence is the *Life of Karl Marx,* by John Spargo, which reveals for the first time, at least to English readers, the pathetic and heroic story of this gifted pioneer. Whatever one may think of the economic intentions of this man, or the sociological theories he promulgates, Karl Marx can no longer be disposed of with a sneer or dismissed with a word. Here was a man whose heroic life and that of his beautiful accomplished wife, are sanctioned by suffering, illustrated by a never-failing loyalty to an ideal, a passion for humanity. He companioned with martyrs, he drank the bitter cup of exile, he felt the galling chains of poverty sinking deep into his flesh, and still more cruelly in the flesh of those who were dearer to him than himself. He saw his children die from want, his beautiful wife fade from over-work and inadequate food, but he never flinched. Marx is a major prophet of sociology, and once having read the story of his life and an analysis of his purpose, as well as of his teachings, by this sympathetic disciple, one will cease hating or fearing the mighty movement that is still flowing on. Whatever socialism is, it is something more than a mad grab-game upon the part of those who have not succeeded against those who have. Internationalism was a word to which Karl Marx gave an aggressive meaning. "Working men of all countries unite!" was the slogan of this movement. The Internationalism demanded today and the unity called for have outreached even the bold dreams of Karl Marx. The triumph in these directions predicts something more and not something less than Karl Marx conceived.

And still the Lincoln book-shelf grows. Five such volumes are before us, all of them interesting, for we repeat there can be no poor book made concerning Lincoln. The subject is too good. Isaac Newton Phillips' *Address on Lincoln* (A. C. McClurg & Co.), which has been put into an attractive little book, is a wise and learned estimate of Lincoln. This Reporter of the Supreme Court of Illinois has studied his man carefully and with marked ability.

Daniel W. Church's *An Interview* (Berlin Carey Co.), is an attempt to carry the Lincoln story to a mystical height. The Lincoln part of the book is the best part. The story is good enough without the allegory.

The Lincoln collections will be incomplete hereafter without the leading speeches and papers that were produced in and around Chicago during the Lincoln Centenary, by N. W. McChesney, the efficient Secretary of the Chicago Committee of One Hundred, and published in handsome form by A. C. McClurg & Co. The volume contains some 550 pages. Chicago was interpreted largely by the compiler, and the book includes memorial words spoken from Boston to Denver.

Lincoln's Birthday, by Robert Hayden Schauffler (Moffatt, Yard & Co.), is one more of the compilations of great things said about Lincoln by the great. A book of scraps, conveniently arranged. A good book to have around where school children are.

We have reserved to the last in our mention of the Lincoln Books Newton's *Lincoln and Herndon,* the first book on Lincoln since the appearance of Miss Tarbell's *Life* and Miss Hanks-Hotchkins' Studies of *Nancy Hanks,* which contains any new material. This is in every way a noble volume which comes to us from an Iowa press and from the hands of a son of a Confederate soldier who languished in a northern prison. The new material in the book has come

through the hands of Frank T. Sanborn, in whose possession lie the unpublished manuscripts of Theodore Parker. It consists of some interesting letters that passed between Theodore Parker and William Herndon, the law-partner of Lincoln. These letters, stretching over some five years of time, bring the humble law office in Springfield close to the study of the great Boston preacher, and one is compelled to see how the one reacted upon the other. One chapter of 40 pages is entitled "Herndon and Parker." "When you come back bring some more of that Parker stuff," was the word of Lincoln to his partner, as he was about to start east. Mr. Sanborn made no mistake when he entrusted this material to the hands of Mr. Newton. He has used his material skillfully, showing the same delicate touch and subtle insight displayed in his life of David Swing. With careful, moderate, but confident hand, Mr. Newton has restored to us Herndon, re-established his right to be considered the primary source of information concerning that portion of Lincoln's life that came under his observation. Mr. Newton's standpoint enables him to exercise the judicial mind, but in his vindication of Daniel Webster against the terrible arraignment of Parker, does he not forget that Webster was disturbed by the buzzing of a great presidential bee in his bonnet? Political ambition in his case, as in the case of Stephen A. Douglas, perverted what was otherwise clear judgment and high justice. When Mr. Newton offers the opinion that had it not been for the vehemence of northern Abolitionists, the Southern people would themselves have arrived at abolition, does he fully take account of the tremendous commercial bias, the grip on property, the whole social fabric resting on a certain aristocracy of wealth which largely consisted of land and slaves? The one would have been rendered worthless, according to their political economy, by the loss of the other. Mr. Newton himself, in other connections, speaks of the "slave oligarchy." It was the greed of money and the greed of power that wrought the terrible confusion to conscience, both North and South. But these are slight criticisms, perhaps hyper-criticisms, in the presence of a book that is nobly conceived, splendidly printed, richly embellished, a marked book in the Lincoln library. The end is not yet. Other books on Lincoln will be written, but he who would write another book must reckon with this *Lincoln and Herndon*, which established a new connection between Lincoln and the culture, refinement and vision that were the joy and pride of America. It is a reassurance to the friends of liberty, of progressive ideals in religion, as well as to admirers of Lincoln and lovers of the plain people whom he represented.

Sociology

Ray Stannard Baker's "Spiritual Unrest" (Frederick A. Stokes) has already received attention in these columns as it first appeared in the *American Magazine*. Now that these studies are gathered into a book they deserve to be studied by church trustees and the men and women who affect church relations but neglect church privileges and disclaim church responsibilities.

"The Conservation of Natural Resources in the United States" (Macmillan), by President Van Hise, of Wisconsin University, is a book remarkable in its scope and condensation. Only a mind stored by long years of academic study could compass the field or traverse and condense in one book so much material arranged to enforce a principle and teach an economic lesson as Dr. Van Hise has done. Here the water, forest and land resources are exhibited, and the menace to public weal that comes from the wastage or the pillaging of the same for personal needs is forcefully set forth.

In "Social Ideals in English Letters," Vida D. Scudder (Chautauqua Press) gives a most interesting analysis of the sociological material found in literary treasures that are given us by the England of our forefathers, the England of our fathers and contemporary England. Thomas More, Dickens, Carlyle, Ruskin, Arnold and many others are in these brief pages permitted again to declare their prophecies and deliver their messages to ears still dull to their music.

Now that John Fiske is dead and Professors Le Conte and N. S. Shaler write no more, David Starr Jordan seems to hold an unique place among scientists, that of one who is determined to interpret the conclusions of the laboratory into pulpit terms. The American Unitarian Association have added two more to their delightful series of little books by David Starr Jordan, viz., "The Call of the Nation" and "Ulrich Van Hutten," both of them tingling with an inspiration born out of clear statements of pregnant facts. This makes eleven in all, and they will be delivered in a neat box for Christmas or other purposes on receipt of $9 net.

"Great Cities in America," by D. F. Wilcox (Macmillan), is perhaps the most modern book of the year. It is the problem of the modern city, a study in the concrete. Washington, New York, Chicago, Philadelphia, St. Louis and Boston are cases in point, the introductory and closing chapters dealing with the general principles and problems here exemplified. It is a book that ought to be a political campaign document pending municipal elections. If voters would only read such a book as this, the spell of the "boss" might be broken.

"Latter Day Sinners and Saints," by Professor Ross, of Wisconsin University (Huebsch), is another very modern book,—a little essay full of meat. It is

a college professor preaching; such a sermon is good out of or in the pulpit.

Religion, Ethics and Philosophy

This has been a rich year in the books of liberal thought, reaching down below the old battle-grounds of the creeds. In "The Psychology of Religious Experience," by Edward Scribner Ames (Houghton Mifflin Co.), already noticed at length in these columns, in "The Development of Religion," a study in anthropology and psychology by Irving King (Macmillan Co.), "Religion in the Making," by Samuel G. Smith (Macmillan Co.), "The Essence of Religion," by Professor Borden Parker Bowne (Houghton Mifflin Co.), "Gospel and the Modern Man," by Shailer Mathews (Macmillan), "Religion and Love," by members of the faculty of the Meadville Theological School (Sherman, French & Co.), and Professor Pfleiderer's "Development of Christianity" (Huebsch), we have a group of books that deal with religion on psychological ground, which forms the basis of that new church that is coming—a church based upon the social needs and the ethical inspirations of life, a church that will absolutely have no reason to take cognizance of the old controversies between Presbyterian, Baptist, Universalist, Methodist and Unitarian. The denominational labels of these authors are not conspicuous. One must turn to "Who's Who" in order to find out what sect claims them. Smith is the Congregational pastor of the People's Church of St. Paul; King is professor in the Iowa State University; Bowne is a name once distrusted but now revered by the Methodist; Shailer Mathews is claimed by the Baptists, but the University of Chicago is anxious to evaporate as much of the water as differentiates from other sects; the Meadville men are ostensibly Unitarian; Professor Ames of the Chicago University belongs to the Disciples on occasions, while the German, Pfleiderer, reaches the United States with the ecclesiasticisms lost by the way.

C. C. Torrey, professor of Semitic language in Yale University, offers some Ezra studies through the University of Chicago Press, the pages of which reflect the exact scholarship and textual criticism which the specialist alone can appreciate or understand. The last volume in the "Bible for Home and School," of which Shailer Mathews is general editor (Macmillan), to reach our table is the one on the "Prophecies of Isaiah." It is from the hand of Professor McFayden of the United Free Church College of Glasgow. It gives a metrical version and recognizes the composite character of the book. Chapters 440 to 55 are entitled "The Exile's Book of Consolation;" chapters 56 to 66 are credited to a "Trito-Isaiah." Altogether it is a charming little book. Prof. Mathews has put his "History of New Testament Times in Palestine (Macmillan), into a revised edition, to which he has added several chapters.

Here are three additional volumes in the attractive Crown Theological Library from the Putnam Press. "Monasticism and Confessions of St. Augustine" are two lectures from the ever-illuminating pen of Prof. Harnack. "Modernity" is a term upon which Catholic Radicalism does not seem to hold a copyright. David C. Torrey, who takes for his explanatory title, "Minister in Bedford, Mass.," discusses "Protestant Modernism or Religious Thinking for Thinking Men," in which he discusses profundities related to the thought of God, Revelation, and Jesus. Percy Gardner, of Oxford, presents under the title of "Modernity in Churches," nine pages read before the Hibbard Summer School of Liberal Theology in England. Both these books sustain the reputation of the Crown Theological Library for its discussion of religious problems in the spirit of the age, brief in form, but careful and constructive in the spirit.

Arthur Benson has given us another volume of his delightful reflections under the title of "The Silent Isle" (Putnam's), in which he undertakes to sketch some of the details of life as seen from a simple plan, "with no desire to conform to a theory or omit anything because it did not fit in with prejudices or predilections."

Poetry

Anthologies are a regrettable necessity. Every lover of poetry, still more every teacher of poetry, must have them, but, having them, is prone not to use them. An anthology is a questionable utility for the student. The best teacher of English poetry will turn the students in among the poets, inspire them, and, when necessary, help them to find their own favorites and make their own anthologies. There is something lost when a poem is taken out of its biographical setting as there was when Emerson carried the shells from the seashore. "All are needed by each one" in the field of letters as well as in the realm of Nature, nevertheless we must have them for economic reasons if for no other, for few can afford a library of the poets unabridged, and those who can afford them are seldom those who use them.

So these attractive four volumes, entitled "English Poems," compiled by W. C. Bronson, professor of English Literature of Brown University and beautifully printed by the University of Chicago Press, fill a real want unanswered by any of the numerous anthologies, all of which are desirable. The arrangement is chronological and has decided conveniences of its own. The notes are economic and offer such help only as is derived from sources of information beyond the reach of the average reader. Unity has al-

ready called attention to some of the earlier volumes issued, but in this case again the last was the first. The final arrangement devotes the first volume to old English and middle English periods, reaching from Beowulf to John Halwood, 1580, including considerable anonymous material of great interest,—Miracle Plays, Morality Plays, Ballads and Songs. The second volume covers the Elizabethan Age and the Puritan period in which John Milton and Robert Herrick carry the longer list of titles, but here are goodly samples from Ben Johnson and Michael Drayton, and Sir Henry Wotton, who represents that important and oft-neglected class of one-poem poets in "The Character of a Happy Life." Volume 3 represents the poetry of the Restoration and the 18th century, made valuable by the names of Robert Burns and William Blake and Thomas Gray, but perhaps more valuable by the lesser known or unknown names whose acquaintance can here be made for the first time. The last volume, made up of nineteenth century poetry, of course, is the volume which one can most readily quarrel with because it is concerned with a better-known field, but such a collection is stimulating by its omissions as well as by its commissions.

After expressing our distrust of the value of this collection for text book uses, we want to commend it for library purposes. Here is a collection for young preachers and teachers who, by themselves, desire to increase their acquaintance with the poets and to make available their knowledge of the same. We do not think that Prof. Bronson's classes will have any better time on account of the completion of these books, but the graduates, when they are out in the world, will turn to them, we trust, with increasing pleasure. It is worthy of note that this eastern professor has come west to find a publisher with sufficient courage to put forth these handsome as well as useful volumes. They represent about the best thing that the University of Chicago Press has yet put forth.

The "Dream-Road," by William D. Goold, "Sun-Ways of Song," by Alonzo L. Rice, "The Border of the Lake," by Agnes Lee, and "Songs of Cheer," by John Kendrick Bangs, are four pretty little books of poetry put forth by the Sherman, French Co. in 1910. Most of these poems have been tried out in the pages of magazines, religious weeklies and dailies, and they testify to the vitality of the muse. Poetry is not dead, and the poets are the most alive of all living people. The mere titles justify this assertion and a glance at the table of contents is stimulating. Mr. Bangs has fittingly called his book "Songs of Cheer," but there is cheer in the "Dream-Road" of William Goold, and Alonzo Rice has found that the birds of Indiana and Hoosier life are inspiring, as Agnes Lee has found her travels in the more inward country of the soul. Of course, Edmund Rostand's "Chantecler" and Maeterlinck's "Blue Bird" are the literary events of the year, and Gertrude Hall's translation of the former, published by Duffield & Co., is an attractive English version.

Not all poetry is metrical, and the volume of essays entitled "A Renegade Poet," by the lamented Francis Thompson (Ball Publishing Co.), a book whose prose frequently breaks into poetry, properly belongs in this list. The book shows how rich the inner life, how splendid the mental companionship of this poor, homeless man, whose pathetic story is told by Edward J. O'Brien in the introduction to what is altogether a charming little volume.

"Excursions of a Book Lover," by Frederick Rowlin Marlin (Sherman, French & Co.), is a book about books, and consequently a book to booklovers. It discusses literary fame, dedications, authors and publishers, Shakespeare's homes, holographs, which seem to deal with dead men's letters, and the silent majority, all with the familiarity of an intimate acquaintance.

"The Poet of Galilee," by William Ellery Leonard (Huebsch), is an unique venture in the New Testament interpretation, where a poet sets himself to the task of interpreting the poet of Galilee. The very title is illuminating. If the poet is a seer, a prophet, a maker, then surely the Galilean was a master bard. Regarded as such, he takes his place among the immortals, and at the head of the deathless singers of the race.

A Pile of Novels

We have eighteen of them before us; ten of them bear the creditable imprint of the Putnam House, and we are content to take that guarantee of merit in them all. Of one of them only have we a first-hand opinion based on careful reading, and that is a beautiful imprint of the deathless "Vicar of Wakefield," which needs no commendation except an appreciative recognition of the book-maker's skill. "Monster-Land," by Rowland Quiz, belongs to a series; the colored illustrations are fetching, and a host of boys and girls will be lured into "Monster-Land," which will carry them into Fairy-Land. "The Marriage Under the Terror," by Patricia Wentworth, is an English prize novel. "Sword in the Mountains," by Alice McGowan, is a war-story; slowly, but surely, the grim facts of 61-65 are being rounded into romance. "Mistress of Shenstone" and "Honesty's Garden" are books to be tested, —sure to run the first edition but not likely to survive it. Myrtle Reed's "Master of the Vineyard" is the latest of this fertile and successful author and is beautifully printed. "The Two Knights of the Swan" is a modern version of a classic story. "Billy Tomorrow in Camp," by Sarah Pratt Carr (A. C. McClurg & Co.), is written by the author of "The Iron Way," the daughter of one of the original trans-continental rail-

way builders, and is full of the local western color which delights boys and their fathers. "The Rout of the Foreigner," by Gulielma Zollinger, is an English story of King John's day. The old London life is here studied. "Hearts Atour" flies the American and English flags over its fore-word, and seems to be the joint product of Edith Chetwood Thompson and Edward P. Thompson, the latter a member of the American Institute of Electrical Engineers. It is published in the office of the *Evening Post* in New York, and Alfred W. Lucas, 4th St., St. John Road, Chester, England, seems to be the distributor. "Plupy, the Real Boy," by Henry A. Shute (Richard G. Badger), has struck it in its silhouette illustrations, and the boy's father and mother will read the book in order to try out the attractive illustrations. "Routledge Rides Alone," by Will Levington Comfort (J. B. Lippincott), is an Anglo-Indian story.

We have reserved to the last two stories that command our respect and insist on a reading. Anything that H. G. Wells writes is worth reading. "The History of Mr. Polly" is his last novel, and Winston Churchill's "A Modern Chronicle" has been well tried out and approved by the increasing number of readers who have been edified and improved by his wholesome imagination and virile power.

Books on Mexico and the Far East

By Professor Frederick Starr

From San Francisco to San Francisco in three months, with the result of another book about Mexico!* And Mr. Dillon Wallace knows no Spanish, has seen no other southern land, had no interpreter. The title of his book is attractive; even more. The Mexico west of the Sierras is little known except to prospectors and timber-men, few of whom write books. So we anticipate here something new and valuable regarding Sinaloa and Sonora, Tepic and Colima. The harvest offered is not large. Mr. Wallace saw San Blas, Mazatlan and Tepic, spending perhaps a week altogether at the three places; he made a horse-back trip from Mazatlan to Durango, which would usually require five days in ten or eleven,—and the return journey in a hurry; his rail trip from Durango to the City of Mexico and return means nothing. His twenty days or so of uneventful experience in little known Mexico is spun out to fill some three hundred pages. His style is interesting,—more so than his matter. His pictures are fine; some are not common-place. Mr. Wallace nowhere tells us what took him to Mexico; he gives the impression of aimless drifting, for the mere sake of *going*. He seems to have seen just one Yaqui Indian at Culiacan and gives us five pages of his impressions regarding the tribe. He seems to be something of a sportsman and devotes a chapter to *Mexico's Unhunted Wilderness,* which may be suggestive to those who are seeking new hunting grounds. Mr. Wallace has little sympathy with Mexicans and entered the country from a side where his first impressions would be not only least favorable but actually misleading. He frequently criticizes other writers, not always too harshly, but usually without judgment. Like others, he loses no chance to spice his English with Spanish, making the usual number of amusing errors.

If we are surprised at Mr. Wallace's ability to spread out his twenty days over so many pages, we are equally astonished at Mr. Carson's** ability to condense such an enormous amount of observation into the space of five months. It is true that the last month of the five is but scantily reported in comparison with the first four, the incidents of which are given in vast detail. *Northern* Mexico is now actually in need of fuller and more sympathetic treatment than the capital city and the well-travelled routes in the center and south travelled by Mr. Carson; one might wish that he told us more of this neglected portion. Mr. Carson was never off of the lines of beaten travel. Coming by steamer from New York he entered Mexico at Vera Cruz. He visited Orizaba, Mexico City, Cuernavaca, Puebla, Tehuacan, Oaxaca, Cuautla, Guadalajara, Guanajuato, Tzintzuntzan, Tehuantepec, and Tampico. All of these he gives in detail; with the exception of Tchuacan and Cuautla, Tzintzuntzan and Tehuantepec, the ordinary tourist visits them all. Would that he had described and discussed San Luis Potosi, Monterey, Saltillo and Durango (was he really there?) with something of the same fullness. Mr. Carson was after experience. He climbed Popocatepetl, he caught a tarpon at Tampico, he saw cattle branded in Coahuila. His book is meant to be informative and is actually crammed with matter. He is a good observer and a good narrator. No travel-book in Mexico for a long time contains so much general information about the country. But it abounds in little errors and in surprising and misleading statements. In describing the new city of Mexico, he speaks of "sky-scrapers of ten or more stories;" his photograph shows none of more than five,—it is a pity he did not show one, say of eight! He describes the *zapote,* in mentioning Mexican fruits; unfortunately what he actually describes is the *papaya.* He mentions Santa Ana as the *first* president of the Republic. He reached the famous ruins of San Juan de Teotihuacan, by the Mexican Central Railway, which no one else does. While he complains bitterly of the tedious ride over the Interoceanic Railway from the City of Mexico to Puebla, he jauntily says: "A railway journey of a few hours took me from Guanajuato to the little town of Patzcuaro." His archaeology is usually bad. He says: "There is a great difference of opinion as to whether the Toltecs or some race that preceded them built the pyramids" (of Teotihuacan); unfortunately he does not mention the name of any archaeologist who ascribes them to an earlier race. His etymologies limp badly; thus *Cuernavaca* and *gringo.* By the way, both he and Mr. Wallace give the fantastic story about the word *gringo* originating at the time of our war with Mexico! It is with sincere regret that we find these defects in a book which is handsomely gotten up, beautifully and abundantly illustrated, and interestingly written. Mr. Carson has a good style,

**Beyond the Mexican Sierras.* Dillon Wallace. Chicago, 1910. A. C. McClurg & Co., 16mo pp. xxxv, 301.

***Mexico; the Wonderland of the South.* W. E. Carson, New York, 1910. The MacMillan Co., 16mo pp. xi, 439. Price $2.25.

goes straight ahead, and has enthusiasm and some sympathy.

Mr. Palmer, well-known war-correspondent, visited Central America at the request of the *Chicago Tribune,* for which paper he wrote the articles which, here collected, appear under the name *Central America and Its Problems.**** He visited Mexico *en route* and then in succession the five Central American republics,—Guatemala, Salvador, Honduras, Nicaragua, Costa Rica. Probably no other book in the English language gives intelligent readers so much useful and easily grasped information regarding these neighboring but little known countries. Mr. Palmer aims to present a lively picture of actual conditions; he succeeds. The picture is always lively. He means it to be truthful; but one wishes constantly that Mr. Palmer had had a little previous knowledge of the history and that he knew more than he does of the life, the view-point and the thought of Latin-Americans generally. As it is, his judgment upon many matters is based upon a superficial observation, hastily acquired knowledge, and a narrowly "American" point of view. His book is amusing, interesting, suggestive. All will no doubt agree with him in considering Costa Rica best, Honduras worst, of the republics. But those who know Latin-Americans and Central America best will feel that Mr. Palmer does not see far into the problems and that he wholly misses some hopeful elements in them. While we criticise Mr. Palmer's attitude we strongly recommend the reading of the book. It will please Washington; we might almost think it directed from Washington. The general impression it leaves, and which it was probably intended to leave, is that we should *intervene.* But we have already intervened too much. We ought to stop intervening and somehow to reach a definite and straightforward policy toward Central America, which should be announced to the world and unhesitatingly adhered to. It should be based upon recognized principles of international law and should respect at once their national rights and our national dignity. We should cease doing one thing on the occasion of one revolution and reversing our action at the next one; we ought not to foment a revolution in Nicaragua any more than in Russia; nor should our national diplomacy be turned toward providing private banking companies with business; nor ought we commercially play the dog in the manger under cloak of the Monroe Doctrine. Mr. Palmer gives many facts and statistics of value and in appendices gives the text of various important documents,—as the General Treaty of Peace and Amity of 1907, the Convention for the Establishment of a Central American Court of Justice, and the often-mentioned, little-known, Monroe Doctrine.

It is an encouraging sign of the times that serious books dealing with world questions are in demand. We have been ignorant, and willingly ignorant of other lands. We are still ignorant, and worse than ignorant, we are apathetic regarding the Far East. We feel that we are entitled to the trade of the Orient and appear to think that it will fall into our hands, whether we take steps to that end or not; we assume that we shall play the leading part in the Pacific and loudly applaud some speaker who tells us that with the Aleutian Islands, Alaska, Hawaii and the Philippines in our possession the great ocean becomes "an inland sea," "an American Mediterranean" for our exploitation. In Mr. Millard's last book, *America and the Far Eastern Question*°, we have a thoughtful study of facts and conditions. He examines in turn Japan, Manchuria, China, the Philippines. He is intensely American, so much so that he may fairly be said to be anti-Japanese. He strongly presents the case against Japan in Korea and Manchuria, where he believes her policy uses not only legitimate, but improper, means to advance her trade and influence. He thinks the United States ought promptly to take vigorous action against Japan and that our best policy is to aid and strengthen China. He considers the Philippines of great value to us,—commercially, politically and strategically. The book is intensely interesting and even painfully earnest. A thoughtless reader will be carried away by it into jingoism; a thoughtful reader, with fair knowledge of the field, will refuse to follow much of Mr. Millard's argument. Thus, his criticism of Japan's "improper methods" loses force to one who realizes the fundamental difference in view-point of the Orient and Occident. The Orient has as much right to her view-point as the Occident and is as much justified in shaping her policies from it as we have to shape policies from ours. As Japan, Korea, China, South-eastern Asia have probably a greater population than the nations which are controlled by individualistic ideas, there is no reason why they should yield to the prejudices of a minority. In regard to the internal affairs of the Philippines, Mr. Millard's views are superficial; he must have spent little time there and have had limited contact with Filipinos. But taking the book as a whole, it is written strongly, sensibly and clearly and deserves a wide and careful reading.

China As I Saw It, is clearly what its alternative title states,—*A Woman's Letters From the Celestial Empire.*°° The letters are dated from May 27, 1907, to February, 1909, so that they bear a recent message. Neither A. nor S. in the author's name stands for Veronica; that the letters are signed by *Veronica* and written to *Joan* will sufficiently indicate their style. They are good correspondence,—chatty, personal, sketchy. They are crowded with information, but never go deeply into any subject. The author really made a considerable journey. Shanghai, Chefoo and Peking, *of course;* the famous journey through the upper Yang-tse-Kiang valley and into the heart of Szechuen is not done by everyone; and then (after an unexplained gap of some months) *into northern China,* to Nanking. The author carefully avoids any reference to her purpose in visiting China; she seems to go from place to place without rhyme or reason; we never know her goal until the morning of starting, nor do we ever learn what she gains by going. She counts upon reception by *China Inland Mission* people and "American missionaries," but if she is really interested in their work or associated with them in any way she successfully conceals the fact. As an English woman her attitude toward the American missionaries with their "American houses" and "American" surroundings is good-naturedly tolerant; they are crude, of

****Central America and Its Problems.* Frederic Palmer, New York, 1910. Moffat, Lord & Co. pp. xiv, 347. **Price $2.50.**

°*America and the Far Eastern Question.* Thos. F. Millard, New York, 1910. Moffat, Yard & Co., 8vo pp. xxiv, 576.

°°*China As I Saw It; A Woman's Letters From the Celestial Empire.* A. D. Roe, New York, 1910. 8vo pp. (x) 531.

course, but endurable. She does teach for a time in a school in her northern trip, but it seems incidental and as a favor, not professional. Finally Veronica drifts out of China as naturally and unexplainedly as she drifts in. Two points in the book are of special interest. As a woman, with the aid of women there resident, Veronica sees many interesting things in the life of Chinese women not often seen. That Veronica alone,—or with the company of one other woman, Deborah,—could travel widely, in remote and little visited regions, with no guard and no real knowledge of the language, without ever suffering insult or serious inconvenience gives an interesting hint of the actually kindly disposition of the Chinese.

Book Notes

By J. H. Crooker.

The Early Religion of Israel (The Houghton Mifflin Co. 115 pp. 50 cts. net), is the last in the series of "Modern Religious Problems," edited by Rev. Dr. A. W. Vernon. The author of this exceedingly helpful handbook is Prof. L. B. Paton, of Hartford Theological Seminary, a man most admirably qualified for the task both by scholarship and spirit. Moreover, he has the rare gift which few teachers possess. His fullness of scholarship does not overload his pages but shines through them as a smokeless flame. The general reader will find this small book both attractive and illuminating. It ought to be in every church library,—and in all libraries, for that matter. The intelligent Sunday-school teacher will find great assistance in its chapters.

The Political Theories of Martin Luther (Putnam. 293 pp. $1.50), by Dr. Luther Hess Waring, is a useful and commendable historical treatise. The author is well-equipped with scholarship; he presents his material in an attractive form; he throws new light upon important subjects. The theological and ecclesiastical contributions of this great Protestant have been fully and repeatedly described. Too little has been said of his social and political teachings, which are here set forth with fulness and discrimination. The historical conditions of Luther's day are vividly depicted and the influence of his work on the world's politics clearly traced. Some scholars will dispute various assertions of Doctor Waring, but all will thank him heartily for his valuable contribution.

The Soliloquies of St. Augustine. Translated into English by Rose Elizabeth Cleveland. In this handsome volume of 220 pp. the translation occupies 112 pp., the notes some 70 pp., and the explanatory introduction, exceedingly well done, about 40 pp. Many will remember the author as the sister of ex-President Cleveland. All who read these pages will be glad to meet her in the field of scholarship; and her workmanship shows full information, historic appreciation, literary grace, and clear insight into the human problem as discussed by this supreme theologian. Miss Cleveland is an admirer of this great church teacher; and she may well be. He was a giant and it is well to keep the giants in mind, even if we do not always follow them. A most deserving piece of work. Little, Brown & Co. $1.50.

Archibald Duff has long been known to Biblical scholars as a critic. He has contributed to a series of small handbooks, History of the Sciences (Putnam's), a most admirable little volume, a *History of Old Testament Criticism.* In some two hundred small pages he tells the story in a most graphic and satisfactory way. He is fully informed, a lover of Scripture, free and progressive in spirit. He has no lack of faith and no fear of truth. This is a valuable book which many will welcome, for it helpfully fills a long-unoccupied place. It will make friends for the Bible and remove much prejudicec against the "higher critics." May it have a wide sale. Wherever read it will do good. It is illustrated by the portraits of many eminent modern schcolars.

The Religion of the Dawn, by Rev. Dr. Charles E. St. John, contains six short chapters that are evidently the heart passages of a half-dozen helpful sermons: Authority in Religion, Our Knowledge of God, the New Idea of Man, the Enthroned Jesus, the Heart of the Religion of the Dawn, the New Appeal of Religion. These are all great topics, and they are discussed in a catholic and optimistic spirit. This preacher has a bright, earnest, humane gospel which he states with fine literary skill and in persuasive spirit. These pages are exceptionally stimulating and wholesome. Reason here walks hand in hand with reverence, and the passion for liberty is wedded to noble spiritual ideals. American Unitarian Association. 78 pp. 60 cts.

Gideon Dietrich, in *The Biology of Sex* (Bloch, Chicago), condenses into less than a hundred pages a plain, direct, delicate statement of the scientific facts respecting this very important problem. The spirit and method are exceedingly commendable.

In the *History of the Jews,* Doctor Deutsch has crowded a large amount of useful and interesting information without confusion. The familiar but ever wonderful story is told with clearness and comprehension. The author is to be congratulated for making a valuable handbook. Block Publishing Co., New York. 122 pp.

Function, Feeling, and Conduct (Putman's, 276 pp. $1.50) is a statement of the philosophy of morals by Frederick Meakin, Ph. D. The author bases ethics upon human nature,—the inevitable foundation. These pages show wide familiarity with the philosophical literature of many centuries. He is learned in the discussion of the schools of the present day. There is here abundant indication of original and searching thought and a direction of statement that will forcibly appeal to every intelligent reader. Old topics are discussed with vigor and suggestiveness.

All liberal readers will welcome *The Religion of Israel* (Putnam, 288 pp. $1.50) by Prof. Alfred Loisy, the distinguished *Modernist* priest who recently created a deep impression by his advanced positions in his books on the Gospels. He is now professor of the history of religion in the College of France. This new volume in the "Crown Theological Library" will keep up the high reputation of the series. Its chief merit is its clearness and eloquence of presentation. No important discoveries are reported and no startling views

advocated. But there is something of that brilliance of style and freshness of statement which characterized the pages of Renan. The significance of the volume lies in the fact that the finest scholar who has recently adorned the French priesthood has produced a work which frankly accepts the conclusions of the Higher Critics. It will prove a valuable handbook for it has not only abundant scholarship but literary charm.

Confidences, by Edith B. Lowry, M. D., is a charming little book for young mothers. Valuable information about babies is given in a very attractive form. The passage from Flower and Bird Babies to Mother's Baby is made both interesting and helpful. Here too the problem of sex is wholesomely discussed. 94 pp. Forbes & Co., Chicago.

The Call to the Nation (American Unitarian Association, 90 pp. $1.00) adds still another to the already long list of instructive and inspiring books which the versatile president of Stanford University has sent forth to the reading public. May the list continue to grow, for nothing better comes from any publisher in America. David Starr Jordan has a virile, wise, and suggestive message, especially to the young men and women of our land. This is a noble "plea for taking politics out of politics," to quote from the title page. May his words be heeded. There are pages full of the *burden* of the time, but through them all runs the spirit of a chastened optimism.

Recent Foreign Books

By J. G., Membre de Critiques Francais

The academic world in France, as elsewhere, is divided into the camps of the liberals and the reactionaries. The former thinkers are as much in advance of the actual contemporary conditions as the latter seem to dwell behind their age. It is in their ranks, whether they call themselves by one name or another, that the most advanced humanitarian thought finds its full expression.

Monsieur Georges Renard, professor at the College of France, belongs to this radical and socially prophetic group. Economist of value, he occupies the chair of the History of Labor in his university, chair created especially for him, for M. Renard is one of the leading socialists. But the socialism that he professes, and to which he has given the remarkably apt epithet of "integral," is by very definition scientific and tempered. It is a theory approaching closely the admirable outline of Edmond Kelly, as given by the latter in that masterpiece of good sense, "Twentieth Century Socialism." In both instances, the socialistic doctrine is as far as possible from "red," or even from the mystically philanthropic. It is seen as a constructive outgrowth, the natural and logical development of the democratic ideal, which desires to give economic equality, or at least the opportunity for such, in addition to civil and political equality. To both writers, the idea that socialism involves the entire suppression of property and a complete communism more despotic than the present order, seems to offer a crudity of reasoning that might properly be termed *miocene.* For the rest, the two authors again seem to take a malicious pleasure, the one at the address of M. Emile Faguet, the other at that of Mr. Roosevelt, in pointing out how far our present society is already "socialistic,"—that is to say, in all those conscious efforts toward co-operation that are the pride of a growing solidarity and inter-protection among men.

The latest volume of M. Renard, "Discussions Sociales," will be of precious interest to the American reader who cares to be guided by a master-hand throughout the manifestations of French thought during the past fifteen years. In this veritable battle of ideas, "Clericalism and Literature," "Religious Free Thought," "Church and State," "Work and Workers," are some of the standards enrolled to view. The most pungent feature of the volume, everywhere full of sparkle and charm, is the famous controversy which M. Renard held some years ago with Ferdinand Brunetiere, so well known of Americans. The public joust, now become historic, as to "whether a Catholic can be a Socialist," was dexterously led by these famous lances, and to the inevitable defeat of M. Brunetiere, for M. Renard found it easy to prove that no Catholic, unless of an extreme independence, can really claim to be a Socialist; he can at best be "socialoid," the author wittily remarks.

Completing marvelously the philosophic outlines that M. Renard has sketched in realistic background, the recent revolutionary romance of Mr. J. H. Rosny the elder, like a gigantic fresco, sets forth almost a living everyone knows, is that between capital and labor. image of the social conflict in France. This conflict, M. Rosny has called his book "The Red Wave" (La Vague Rouge) to symbolize the force of a struggle that fraternal blood has already crimsoned. America has its "black wave," which is not the less anguishing that two races instead of one wrestle in the current. In France, the two instruments of revolt against present conditions are the syndicates and the anti-military movement. Indeed the decline of the sentiment of patriotism among the working class as a consequence of their discontent under the present economic order, is one of the most terrible as well as perplexing features of the social war. The "bending" of the patriotic sentiment, like unto the bending of the branch before it breaks, is described in all its tragedy by the author. Next to Zola, indeed, and perhaps in a profounder sense even than he, but with the same epical amplitude, M. Rosny makes the reader feel and understand the miseries, the courage, the cupidities, or the moral greatness of the poor. But M. Rosny is too philosophical a spirit to give entire reason to the laboring class. He has also represented the patience, the long-suffering and the conscientious attempts at reconciliation on the part of the employers. His book is one of the great books of the day, in that it presents one of the most striking and truthful pictures of the economic conflict of our times ever written.

There is no need to introduce M. F. Funck-Brentano to Americans. Did he not, several years ago, charm numerous audiences in all the leading cities of the Union by the lectures, scholarly and intimate at once, that he pronounced? His books, already in their multiple editions, are veritable romances of history,—not that they are historical novels but, infinitely better, the living drama of history itself, in those episodes where human passions have flowed hottest. "L'Affaire des Poisons," that scandal of superstition and criminality touching the high personages of the court of Louis XIV, and "L'Affaire du Collier," story

of the famous necklace of Marie Antoinette, are among these works that will be the most readily recalled.

The latest volumes to appear, "Les Nouvellistes" and "Figaro et Ses Devanciers," are the history, hitherto unpublished, of the organs of public opinion in ancient France. M. Funck-Brentano has here given us a documentation of the highest interest of the origins of the press. The "nouvellistes" were the journalists of an era which had not yet developed journalism; in other words, they were the newsmongers of the sixteenth and seventeenth centuries. Although their sole reward was that of glory or local prestige, they formed, among the various groups of this quaint and highly-colored epoch, a body accredited and approved, and they made a point of circulating only truthful tidings. Imagine that era of jealous monarchy without newspapers or telegraph, not to speak of telephones and automobiles, but just as amply provided with human curiosity as the present day!

In the midst of wars and diplomatic struggles, in the competitions for economic survivance, there was no means for the people to penetrate the vast forces that control their destinies. The newsmongers, "les nouvellistes," arose in response to the need of semi-official information. M. Funck-Brentano guides us through the labyrinths of intrigue by which these zealous *pre*-journalists gained their stock of news. And he paints with a delicious art those open air *cenacles* in the public gardens of Paris, or even in the spacious parks of the good monks, where a faithful group of "subscribers" came daily to listen to the oracle who offered them their mental pasturage. The critical sense of the French people was undoubtedly sharpened by the conclaves, often stormy, of these open discussions held in groups about the nouvelliste. They formed an intense and concerted Public Opinion, in the midst of the old regime, and a social control that had much to do with the advent of the Revolution. "Figaro," another name for the journalist proper, examines the origin of printed news in the form of pamphlet, secret gazette or manuscript correspondence. The development of the Printed Press, with its persecutions even under Revolutionary government and its substitution of ready-made opinions for the older public sentiment, is a chapter of fascinating interest.

Contemporary poetry, as it has been said, is one of the most living sources of the emotional expression of French letters. Foreigners are inclined to think that this poetry lacks spontaneity and the sentiment of simplicity, because it reveals such perfection of form and so philosophical a character. This judgment is purely superficial. The greatest sincerity of this Latin literature finds a tongue in verse; and it is a proof of the moral vitality of the French as well that they have maintained their idealism in this branch of their scholarship. The great names of the generation past are familiar to the world,—Hugo and Leconte de Lisle, Theodore de Banville, de Heredia, Sully-Prudhomme, Coppee, Theuriet, etc. There is living today a man who, as editor and friend of these and many more poets, has made of his little library in the quaint, Italian-like passage of Choiseul, a very hot-bed of idealism. I know of nothing so charming as to listen to the souvenirs of Alphonse Lemerre, this friend and life-long editor of poetry, who for forty-five years has seen pass before him in intimate collaboration the master-poets of his age. He refers in his souvenirs to the merry pranks of those whom we solemnly call today the Immortals of Parnassus, but whom he knew in their youth when they came in groups to read their verses for the approbation and sometimes for the parodying of their comrades.

But it is of a living poet of this "house of dreams" that I had in mind to speak,—Aguste Dorchain, lyrist of profound and still emotion, meditative, compelling, of a harmonious evenness of rhythm, and a view of life delicately grave and elevated. M. Dorchain is a child of the North. The Flemish strain of seriousness, love of right and moral beauty, such as exists in these border regions of France, finds an echo in his spirit. His fine and somewhat melancholy visage recalls, in its quiet interior force, some engraving of an old lineage of thinkers. Beloved by his masters, Sully-Prudhomme and Francois Coppee, he is in a way the spiritual son of both,—both in lofty aspirations and in simple optimism. But he is, above all, himself. He writes with a lyrist's fancy the soul's elemental experience. His poems make an infallible appeal to all lovers of spiritual realities, said in sincerity and with grace and artistic talent. The first volume which was to bring him immediate attention on the part of the master poets of that moment is "La Jeunesse Pensive" (Thoughtful Youth). It is the confession of an exalted youth of twenty years, apprentice of life in the dread, unknown capital, after an adolescence in the province, perhaps too much sheltered and cared for. The learning to live, with its inevitable deceptions, forms the theme of these poems that Sully-Prudhomme and Jules Lemaitre have united to praise. "Vers La Lumiere," (Toward the Light) follows. The poet has realized that most precious dream of the heart of man, in the finding of that kindred soul that is to be his life's companion, and his joy, his aspirations, cling about the ideal realized that is embodied in this exquisite and artistically-gifted wife. In this volume we see, succeeding to a somewhat troubled youth, a period of confident maturity without fear of life, because armed by that most potent weapon, complete and fully-realized affection. M. Dorchain has, to quote his own words, "sought beauty in the geniuses of equilibrium and of light, and has prepared himself (in his ideal of letters) by purity for love,—by love for action, in the family, in civics and toward humanity; the whole for the total accomplishment of the destiny of man."

A dramatic poem of our author, "Pour l'Amour" (For Love) is also a work of great beauty. It brings to the theater more than a poet's art in the description of a passion. It indicates the moral progress of which a great love is susceptible and by which this love reaches the acme of moral sublimity and human beauty. A thrill that follows the reading of this poem brings back to memory the emotion inspired by the problem of "In A Balcony" of our Robert Browning.

In soils too rich, the grain runs all to stalk, and there is no corn; the Egyptian farmer must mingle sand with the surface of his ground, which else the Nile enriches over much. The fat greyhound, housed in parlors, the girls' plaything, loses alike his power of scent and speed. It is so with men. Honor too easily or early got is a curse. "More than a fortune is misfortune," says a wise man.—*Theodore Parker.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

Henri Dunant, Founder of the Red Cross.—Clara Barton, founder and longtime president of the American Branch of the Red Cross, is a woman whom all delight to honor. Indeed it is not so very long since that that modest, retiring little lady was the—victim, shall we say, of an evening of laudatory speechmaking in our own Lincoln Centre. Not all of us may be so familiar, however, with the name and career of the originator of the Red Cross idea. I am therefore glad to reproduce here certain details which I find in the *Signal de Geneve*, apropos of a proposition to rename one of the streets of Geneva in his honor.

The Red Cross, like many another international organization, is of Swiss origin and has its headquarters in Geneva, yet its founder seems to have been allowed to drop out of sight and almost out of mind for many years, even in the land and city of his birth.

Henri Dunant, who passed away at Heiden, Appenzell, on October 31 last, at the age of eighty-two, seemed to have been almost forgotten by his contemporaries, when, in 1901 he was once more brought into public view as the recipient, conjointly with M. Frederic Passy, of the Nobel Peace prize. In 1908 on the occasion of his eightieth birthday anniversary, the Swiss Federal Council sent him, on the 8th of May, the following congratulatory telegram:

"It was amid the horrors of the battle of Solferino that you conceived the idea of the organization of societies for the succor of the sick and wounded among armies in the field, and the project of an understanding among civilized nations, laying down the principles which now actually form the basis of the Geneva conventions of August 22, 1864 and July 6, 1906, and the Hague conventions of July 29, 1899 and October 19, 1907.

"This work of international fraternity and charity in time of war, has had a marvelous development and now embraces the entire world. Arrived at the age of eighty years, nothing can be to you such a joy as the sight of your great and beautiful idea so fully realized.

"We welcome this occasion of sending you our sincerest felicitations and the assurance of our profound gratitude.

The Federal Council."

The Swiss Red Cross sent him, from Lausanne and Bern, a congratulatory letter on the same occasion, reading in part as follows:

"On the 8th of May, 1908, the date of your eightieth anniversary, the Swiss Red Cross desires and ought to be among the first to present you its respects.

"It is proud to have among its honorary members the man who took the initiative in the Convention of Geneva, and who with indefatigable zeal and undeterred by seemingly insurmountable difficulties, pursued the work of the International Red Cross until that eminently humanitarian movement has triumphed over every obstacle and achieved a success unparalleled in the history of nations.

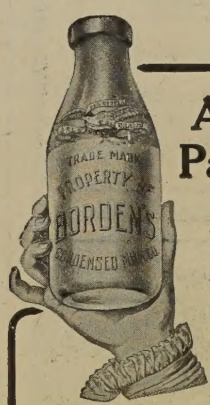
. . . "We will not expatiate on the advantages that have come to the Swiss people from your noble initiative. Every one knows that in devoting your life to the realization of a great philanthropic work, you have raised to the honor of Switzerland a glorious column, which from afar attracts the attention of the stranger, and has notably strengthened the position of our country among the nations of the earth."

Strangely enough, since Henri Dunant was a native and citizen of Geneva, that city seems to have taken no part in these felicitations. As the editorial before us admits, "Those who concerned themselves about him were either foreigners or Swiss of other cantons. It was an empress of Russia, Maria Feodorowna, who granted him a modest annuity and a Stuttgart committee that made up a little purse and sent to the Geneva philanthropist, but the city of Calvin and Rousseau made no sign."

A partial explanation of this seeming neglect appears in a subsequent article. From this we learn that Henri Dunant, in his unwearied journeyings on behalf of his project, his prolonged sojourns in various European capitals, his participation in statistical congresses, and the negotiations with the ministers and sovereigns of France, Prussia, Saxony and Austria in the name of the Geneva committee, had not merely used up his own modest fortune, but, embarrassed by his long absences, the industrial and financial enterprises on which he depended for a further resource, lawsuits and disaster were the result, and in 1867 Dunant left Geneva never to return. He made in Paris a brave attempt to retrieve his fortunes and provide for his family, but first the war and then the Commune baffled his efforts and brought him to poverty and ill health. He ultimately retired to Heiden and from this quiet retreat continued to correspond with friends of the Red Cross in all parts of the world, strengthening and developing the work which he himself had originated.

After thirty years of trouble he had the great joy of receiving the Nobel prize, but a certain number of Genevans still cherished hard feelings. Now he is gone, and, an exile to the last, his remains are interred at Zurich instead of Geneva, while the latter city is being urged to do tardy justice to his memory and honor itself by giving his name to one of its streets.

M. E. H.



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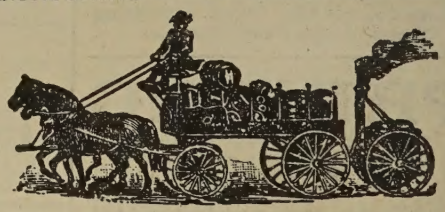

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